American Missionary.

VOL. XI. DECEMBER, 1867. No. 12.

AMERICAN MISSIONARY ASSOCIATION.

DR. KIRK'S ADDRESS.

This admirable speech, delivered at our late Annual Meeting, will soon be published. We present, as samples of its quality, the extracts given below, that our readers may the more earnestly desire to read the whole.

Capital and Labor.

If capital is to make labor a badge of degradation, the gain of our grand victory is an illusion. The wedge that had begun to split asunder the magnificent structure of the Republic, was nothing else than this very question. Our country was not really classified into a Democratic and a Federal party. It was not, as in Britain, the question of hereditary aristocracy that divided us, and endangered our peace and the permanence of our liberal Institutions. The corrupting, relentless, uncompromising leaven that caused our political fermentations, and threatened our political life was, simply the principle of uncompensated labor, adopted by 350,000 aristocratic owners of human cattle, and from them accepted by millions, including a large portion of the immigrants who lived by labor, and who were cheated by the hollow title of "the Democracy." The conflict was irrepressible so long as there remained any conscience and enlightened patriotism in the free States, nay, so long as God should have one living representative of himself, his government, his truth on earth. * *

Moral and Social Influence.

This question affects also and equally, our moral and social interests. No society of twelve million people can afford to have in its bosom two million women degraded almost to the condition of brutes, and one-third of the remaining female population crushed to hopeless poverty and social ostracism, for the sake of a clique of land owners. Yet that was the condition of those states which had founded their political and social existence upon the principle of unrequited labor. Think too of one-third of all the families of a country annihilated by this detestable principle! And then, add to this, one half of that remainder, including the so called "white trash" of the South, equally prevented from having the full benefit of the family, in the Christian sense. Think of the corruption of the employers and their sons, of the moral degradation of a majority of the entire population living in such an atmosphere, and you have, not a picture of the fancy, but the living, horrible results of this principle of forced labor. The laborer was trained by his circumstances to deception, lying, thieving, indolence, unmanly fear and servility; the owner, with very many gratifying exceptions, to violent passions, cruelty, self-will and unscrupulous grasping after power. The very religion of the laborer became extensively, a religion without morality. I trust this picture is not overdrawn. The truth is dreadful enough. * *

The Curse of Ham.

For two-and-a-half centuries almost, the children of Africa have dwelt among

us. And what have we, as a nation, done to and for them? We have adopted principles, and pursued a course which assumed that God's curse was upon these his poor children. And now let us look at this assumption in the light of common sense, of common humanity, of the coming Judgment. Listen to the reasoning by which even the ministers of Christ's gospel have attempted to justify our conduct toward this unhappy people. It is summed up in this;—a remote branch of the descendants of a certain man, whom no ethnologist has ever yet proved really to have been their ancestor at all, are now lying under a curse pronounced on that man for a certain unfilial action of which he was guilty. Now mark, this man was living near Mt. Ararat in North-Western Asia; but this people's home was the Western coast of Africa. Mark again; this curse was uttered not even against the transgressor, but against one of his several descendants, whose posterity were to inhabit Western Asia; and it is evident that this curse was recorded by Moses for the purpose of nerving the Israelites to the terrible task of extirpating the inhabitants of Canaan. Mark again; this curse as a specific curse authorizing the enslavement of one particular race, now four thousand years old, if applicable to the races of Western Africa, was not to be executed for ages; not by the Assyrian, or the Egyptian, by Greece, or by Rome, but to be held in suspense for more than four thousand years, to be executed chiefly by the Anglo-Saxon colonists, inhabiting a continent not to be known by civilized man for thousands of years from its date, nay, that it was our peculiar glory to be the executioners of that curse, and the watchful guardians over that devoted race, charged to see that it should never rise to manhood, that one stray beam of hope should never reach its heart, that in the remotest ages no negro should become a man in the land whose mission is, to be the asylum of the oppressed, the home of the free. Nor did our piety content itself within these limits. So far from finding it a cross to be the executioners of this unappeasable, divine indignation, we exulted in it, one of us called it the distinguishing mission of our country, declaring that this curse of God on Ham was the foundation-stone of the highest form of Christian civilization. We were not accustomed to pray that Ham's sin, like our own, might be forgiven. * *

The Remedy—our Duty.

It is our task to educate efficiently and sufficiently, the African race now entered into the rank of citizenship. Educate them for the country's sake, for they are now voters. Educate them for the sake of the States of which they are citizens; for the laborer is productive and valuable just in proportion to his intelligence. Educate them for the sake of the community in which they are to live. Educate them for their own sakes, because they are God's immortal children. But, leaving the higher motives, I resume the lower ground from which I have been pleading. Consistency with the genius of the republic, the fullest measure of national prosperity, the most eminent degree of financial progress, demand the education of the laborers of our land. Have we exulted in destroying the former relations of Labor and Capital in the Slave-States? Let us beware of an illusion, a fatal illusion here. Leave the black-man uneducated in those States, and he falls back of necessity, under the absolute control of the capitalist, in some respects more to his injury than before. Slavery created some ties that secured sympathy, and the care of the sick, infirm and aged. But freedom for a poor ignorant black man ensures for him exposure to imposition, cruel exaction, and an utterly helpless old age. Then as we love the peace of our country; as we prize above all other earthly good,

the stability of this republican government; as we desire to see the laboring classes of our land become so far masters of themselves, of their industry, and skill, that capital shall not be able to compel their services at rates that make the elevation of the laborer and his children impossible, we must educate the black race. * * *

We understand the Negro.

We have been accustomed for half a century to hear it said by slave-holders, "You do not understand the negro." But what there was about him so difficult to understand I never could discover. And if there was any such difficulty I have been certain, for at least six years, that it affected the slave-holder more thoroughly than us. We judged the black man as a man; he judged him as a chattel. And now the negro proving to be a man, it is manifest that we knew him more accurately and profoundly than those who thought he could not fight; could not vote intelligently; did not love freedom; did not care to learn what white men learn; did not want to be disturbed in his paradise of chattlehood; would make insurrections if emancipated in masses. We did know the black man all along. We know him now. We know, and we knew his aspirations, his capacities, his real worth to the country; what he might become to himself, and to the nation if the artificial pressure of the powerful hand of avarice were removed from him. The black man can become the cultivated cultivator of Southern fields, the scientific manufacturer, miner, machinist, navigator, of Southern factories, mines, machines, rivers, and seas. We do know him; we are sure of him. We know he loves freedom for himself, his wife, his children, for those who shall carry his honored name to remote generations. We see him a few years hence manfully contending for all the prizes of honor and emolument, at your agricultural fairs; at the National Expositions in Paris, in London, in Constantinople, in Pekin, and Jeddo. We do know him; he desires to cultivate his mind, and develope the powers God has bestowed upon him. He is fit to be a freeman, a citizen, a pastor of your churches, a President of your Colleges, a leading partner of your great commercial houses, a President of the Republic. If he is not, we shall not put him there, all we contend for is,—give him a fair chance to try, to prove his ability, or his inability, and do not force him to abandon his manhood to justify your prejudices.

A. M. A. Mission Home,
Augusta, Ga., Oct. 18, 1867.

Cordial Welcome—Descendants of Abraham——A Colored Politician—"Gen. Sherman talkin'."

Back again in my place, after three months absence, and right glad to be back too! The dusky faces seem a little strange to me after so unbroken a period of intercourse with the race which claims a feudal right over all the other races of the earth. Yet I find my interest in these said dusky faces, no less than formerly. Sickness and death have been making sad havoc among the people, and a report had spread among them that *I was myself dead.* Here comes a quaint epistle from a boy who learned to make the letters in the primary school last term, but who, during our absence, has contrived to wield the pen. He writes thus: "I am glad to see that you is not ded yet, and that the lord has not taken you to heven to fly with the angels, for you is a heep of use to the world, and I want you to live as long as the lord will let you."

I have no doubt that the dear boy will receive the accomplishment of his wish, and since he and a few others express their delight that I am still alive, I cannot but reciprocate the sentiment.

I have been making a few calls this morning. Two or three of my old friends

did not recognize me at first, they say that I am looking so much better than when I went away. Uncle Billy, however, was not of this number. Spying me and Miss Burt from the opposite corner of the street, he ran as fast as his old legs would carry him, and seizing hold of our hands, turn by turn, he curtsied before us, exclaiming, "Welcome, welcome, welcome, welcome, welcome!" Uncle Billy is a true born gentleman, if he does not make his salaam in the most approved fashion. He is quite an extensive landholder, has money in the bank, and owns a nice buggy which he has been in the habit of loaning very cheerfully to the teachers. These are his "property qualifications," which are sufficient to ensure him a very respectable position in aristocratic England if he should take a notion to emigrate, and even Mr. Beresford Hope would hardly be able to assign a satisfactory reason why he should not vote. But Uncle Billy has higher qualifications than these; he is a citizen of the heavenly Jerusalem, and has access when he will to the audience chamber of the King of kings. He can boast of an ancestry compared with which, the descendants of St. Louis and the Guelphs are but things of yesterday, and apostolical sucession but a farce. He is descended in the unbroken line from the patriarch Abraham, the father of the faithful, and he makes good his descent by walking in the steps of his father.

I spent a very pleasant half-hour with another descendant of the patriarch, who bears his name. Uncle Abraham is one of the poorest, most rheumatic, happiest and wittiest of our Augusta friends, and I cannot wish for any of my Northern friends a richer treat than a good chat with the old man. I will invite him to tea some day if you will come down, and I promise you a first-rate entertainment, with a man whose face is as black as coal.

Abraham lives just opposite the old cotton warehouse, where our prisoners were kept, and many an act of kindness did he perform for them. The old seive still hangs against his wall, which he used to lend to the poor fellows to sift their meal. Uncle Abraham and Aunt Sally, both infirm with age, have an admirable way of dividing the burdens of life between them. When one is laid on the shelf, the other is always extra spry. It is Aunt Sally's turn just now to be on the shelf; accordingly Abraham's rheumatism is unusually lenient toward him, and he contrives to do a considerable amount of wood-cuting and to nurse his sick wife besides, keeping up, through it all, the most hearty genial spirit that can be conceived. Aunt Sally is half dead with chills and fever, and was stretched on a little couch manufactured out of three chairs. She and her "ole man" have lived and loved together these fifty years, no trader having got a chance to sever them; and the love seems to hold out and burn brightly to the last.

The political situation is a very interesting topic with the old man, and he gave me, unasked, a full expose' of his sentiments. "Ise been studyin 'pon de subjec of two ships, an' I'se come to de conclusion dat de ship dat makes de safe passage is de ship I'se boun' to be in. 'Pears to me like dere's two ships, de one wid de sails all blown out to de wind and colors flying, an' de oder half a wreck. Dey must take me for a fool to tink I'd leave de good ship to get into dat ole boat dat can't never bring me 'cross de sea!" "What do you mean by the safe ship," I asked, determined to make him expound his allegory. "Why, bress you, Miss, I means de ship of de Union to be sure! Why, when I sees you all coming into de house, I says to myself, dere's de glorious people what's done de bressed work for us. And now jest tink of deir gwine round wid deir han'bills telling us t'aint no use to vote for a man dat's got any colored blood in his body."

Not seeing the precise connection of this remark, I inquired and found that handbills had been circulated among the

colored people, warning them against voting for one of their own color for Congress.

"Then you think there are colored men fit for Congress, do you, Uncle?" I asked.

"I tinks," he replied, dat dem dat's been toted around ever since dey was born, doesn't know nothin' about de feelin's of dem dat's had to walk. Now, you see, de white folks has always been toted. De first time dey ever set foot to the ground was when de Union soldiers came in here, an' *it hurt 'em powerful!* Dere was some on 'em as it killed outright, but dere's a heap on 'em walking yet, but dey's very lame." "Then, you mean to say, Uncle," I asked, bent on getting his full idea, "that you think one of your own people can do better for you than a white man?" "I tinks dere's a good many colored men dat knows right from wrong, an' dat's enough for me. Dere's only two words to a subjec, though folks makes a heap of arguments." "Then none but colored men can understand your case?" I still pursued. "Oh, yes, Miss, dem dat came here from de North to find out what we wanted, dem's de ones I'se gwine to trust, an' specially *dat one*."

"What one," I asked, though I knew all the time.

"Why, him dat dey said couldn't never get here by land, him dat conquered wid jes de sound of his voice, an' dat took Augusta widout comin' into de city. Yes, dat took Augusta all de way from Savannah! Wasn't dat a strong man, an' his voice could reach 150 miles? I was workin' out in de grave-yard, and many a time I'se laid my head on de grave stones and listened to de cannons, an' I'se says to myself, dat's *Sherman talkin'*, an' I prayed de Lord to bring him dis way, but you see his voice was so powerful it done took de city. De white folks was mighty 'fraid de colored folks should know how things was gwine, jest as if dey s'posed dey could keep us in de dark. Telling us all de time dey was beatin,' an' didn't we know better? Didn't I see dem awful boxes dey brought into the depot after dark, piled up in heaps, an' all filled wid wounded bodies; and den dere was piles of bodies widout any boxes, but dey thought de nigger know notin' about it, and dey kept telling him dey was gwine to shoo de Yankees off jest like a flock of chickens, but dey was de hardest chickens to shoo off as ever I seen!"

I cannot do justice to Uncle Abraham's eloquence, but these specimen's may serve to give an idea of it. His closing speech was on the educational subject. "De white folks tells us we hadn't got no business wid teachers from de North, dere's plenty of folks down here, could teach us just as well. But law, Miss, it's a heap o' learnin' we'd get from dem! Dey mout, perhaps, take us through A-B-C or somewhere 'long dere, but dat's 'bout all."

I don't suppose Uncle Abraham's political and educational creed would suit all Northerners any more than it does the Southerners, but I give it as he gave it to me. "Talk of gettin' a Governor for de United States any whar 'long here, why dey can't find one no how, 'cept dey takes him from de cradle."

J. A. SHEARMAN.

From a Female Missionary.

Joy in the work—As bright sparks from black flint as white—Digging for African gold—Cheerful suffering—Sad affliction—High rents—A call to the Stewards—Immediate help needed.

Augusta, Ga., Nov. 4th, 1867.

One year ago I could not have believed that the pleasure I then experienced in being here, could be any greater. To-day my heart is more thankful for this privilege, than for any other I have ever had Surely the old "aunty" but spoke my feelings when she grasped my arm and said, "We's glad to see you home, we's glad to see you home." I *am* glad to be home. I have begun my visits among the colored families. Miss H——, with one or two more ladies, who are in this work for the first time, accompanied me on Tuesday, as far as the schools which we visited. Their interest and astonishment were very great when the black boys and girls, some of them but ten years of age, read with little or no hesitation, in the Fourth Reader. One would

say "I am amazed;" another, "Is it possible that these have been *slaves*, and learned *all* this in so short a time?" It seemed incredible to them that such progress could have been made in less than two years. Miss H——, who is an experienced teacher among the whites, says these children certainly *excel* the white children of the same age. Lest in my enthusiasm I have given her opinion too strongly, I will go and ask her what she said. Better yet; she says "I did say so, but perhaps I did not consider the newness of the thing to them, and consequently the eagerness to learn; I must remember that, or I shall think their intellects are even greater than the intellects of the white children, and I suppose that would not do."

No my dear friends, that will not do; we cannot convince the "Blackest Republican," who has not seen for himself, of even half so much. *We* know, or as the good preacher expressed it, "Dese teachers knows whar to dig for de African gold, and dey finds it too." We do not have to *dig* much; all we have to do is to rub off a little rust, and polish a little, and we have "gold," that we are quite willing to place beside your "Yankee Gold" any day. These school boys and girls will soon speak for themselves; it is not necessary to say much for them.

My visits are not all of so pleasant a nature. From the schools I went to the cabins; in the first I found an old woman (I rather call her an old lady, for she is one,) sitting by the fire; I left her in her bed when I went North in July; she had been confined to it most of the time for some years, so I was surprised to find her up, and congratulated her upon her recovery. But I found she was unable to walk a step. The tears came into her eyes when I went in; they were tears of joy, for she thought that I would read to her again from the Book she loved so well.

During the months since I have seen her, she has suffered much with rheumatism, and when her pains have been so severe as to make her cry out, she has remembered the words, "I will not leave you comfortless: I will come to you," and has been comforted. I hope I shall profit by the lesson this good Christian woman's patience shows me; in trying to teach her, I am taught myself.

Though it was sad to see the woman suffer, and know there was no help for her; yet this was a cheerful scene in comparison with the next one I witnessed. Knocking at the outer gate of a cabin twice, I heard a faint sound from within; I put my hand through a hole in the fence, unlatched the gate, and went in. Just inside the small cabin, I found poor Aunt Sheldon lying on a board, which rested on two chairs; chills and fever—the same that I find in almost every house I enter.

Oh! how it made my heart ache, for what could I do for her; a little tea, rice, or something of the kind is usually acceptable to such persons, but it is only a momentary comfort. Their houses are so loosely thrown together, that the wind and rain come into their rooms; and for such huts, these poor people have to pay *fifteen dollars* a month.

I always come home with a heavy heart from such visits, for I am helpless; I cannot give them better homes; how quickly I would if I could. I wish God would put it into the heart of some "Stewart," to come down here and build houses, that these poor people, particularly the old ones, might occupy at a moderate rent.

One thing more: owing to sickness in *almost every* colored family, there is much suffering for the necessaries of life. I am told that there has not been such a time in years. Many of the younger people who are willing to work, are prevented by sickness. We must help such cases; it will be no encouragement to idleness. Please send me some clothing immediately. On Friday I found a woman sick in bed; she has five children; her husband is out of work, and is a stranger here. I asked the woman what she wanted most, thinking it would be clothing, but no, she asked for food. On my way home, I purchased some flannel to use for some of the little ones, which I hope to carry to them ready for use, to-morrow. I cannot

do this in all cases; neither can I see them naked and hungry, and fold my hands.

To-day I shall write to a friend to send me some clothing. but it will take her some time to collect; can you not send me at least *one barrel*, and send it *now?*

Yours truly,

Mrs. Wm. CONKLING.

From a Female Missonary.

Sow the Good Seed—A Young Theologian—Housekeeping "Under Difficulties"—A Suffering Family, with a Helpful Daughter—An Aged, Forgiving Saint.

NASHVILLE, Tenn., Oct., 1867.

The experience of the last month is quite like that of the past, only affording additional evidence of the great need of Gospel truth in this community, and the importance of doing our work *now*. Soil kept in the dark produces little vegetation, but when exposed to the light and warmth, soon developes its latent activities; soil neglected may yield to its owner a crop of weeds, or a harvest from his neighbor's thistles or his enemy's tares. How like such soil is the mind committed to our care! Be it ours to let in upon it the genial light of education, and to sow the precious wheat of gospel truth, meanwhile guarding against the lodgment of evil influence from the vast moral wastes around.

One day, our little ones were listening to the story of Ananias and Sapphira. On being asked why God does not strike everybody dead who tells a lie, one of the least in the room quickly replied: "Because there wouldn't be anybody left." This afforded the teacher an opportunity for impressing those little hearts with the love and patience of God, and with the meaning of that precious word *Grace*; and many listened as if it were the first time they had heard of such things, and their eyes grew brighter and their faces seemed happier. How sacred the teacher's work, and how precious his reward!

From the people visited and from those who come to us for assistance, we get the impression that multitudes are struggling and toiling for their daily bread, which they often fail to obtain. This being their condition *now*, how must they dread the approach of the biting cold of winter! That some are lazy and worthless we would not deny, yet it is often difficult to judge of real worth in the midst of real and almost hopeless want. Yesterday, when leaving the room of one of our sick and destitute families, I almost regretted that I did not speak of the dreadful disorder I had witnessed and suggest some improvement. Just then the question arose to my mind, "How much better could *I* do in such a place and in such circumstances? Alas! how little we can realize the sad reality of their lives.

A few days ago one of our pupils came to us with this sad story: "Father and mother are both sick in bed, and I have no clothes to come to school, and my sister can't come, she has to work." I went home with the boy, found the two sick ones in a small room; the father was suffering with the dysentery, and the mother was shaking with chills. They had been sick two weeks. A little child about two years old was climbing about over the bed, and there was no place for a fire except on the ground, out doors. The daughter, about fourteen years old, one of our best pupils, was nurse, cook and housekeeper, occasionally assisted by the brother who came to make known their wants. They had a little money laid by when they were taken sick, but they did not come for assistance until they had used it all. Necessary clothing and other articles were furnished from our storeroom. Would that the contributors of these things could witness the happiness they occasion.

An old gentleman, bent and tottering, came to us for assistance. His deformity was occasioned by being shot about a year ago by a white man, who evidently designed to kill him. When speaking of his murderer, he manifested a most cheerful and forgiving spirit. He said, "if I should *wish* to raise my hand to hurt one hair of his head, I should be as deep in the mud as he is in the mire. Oh! no, if God can forgive him, I am sure I can."

My heart is often cheered by such testimony for the truth, the precious gospel preached to the poor and the rich. I supplied this *rich, poor* man with the clothing desired, as far as my store would allow, which bundle he could carry only by having it strapped to his back—a sad picture of frail mortality. He went out rejoicing, and he *left* a blessing too.

Yours in the love of Christ,

C. A. Crosby.

From a Superintendent,

Northern Elections, a Crushing Blow.—Failure of Crops; Mute Despair.—Man, over a Hundred years old, left to Perish.—Many suffering.

Beaufort, N. C., Oct. 31st, 1867.

The month closing to day, has been one of peculiar trials. The Freed people had watched with intense anxiety the development of Northern sentiment in the elections. The crushed hopes of their scattered brethren by the Ohio election, was a severe blow. Waiting the tardy steps of justice, for long and weary months, the defeat of manhood suffrage in a North State, was an unexpected trial.

Another failure of crops, with the fall of cotton, has spread over the whole community a general despondency. The entire withdrawal of Government rations from hundreds of disabled men, women and orphan children of both races, is the most severe misfortune they have ever met. How fondly had we hoped this year to be able to give a bright picture of Southern prosperity. But alas! for earthly hopes. On the heels of war, famine presses. The darkening of the sun would not more visibly display God's displeasure against a nation's sins, but how long the poor Freedmen must suffer with the guilty, is unknown to us. We trust they will come up out of this sea of trouble, a purer, nobler race.

This Fall we forget *race* and *color* in our plea for the poor, I have never known less complaint among them; but their quiet is mute despair.

How far I may presume on a Missionary association engaged in a great moral enterprise, in the hope of aid for the starving poor, I do not know; but I do know that in mid-harvest, the moans of hunger began to be heard. During this month, a family at the "Straits" a few miles distant, brought an aged sufferer to town to deliver him to the wardens of the poor. They would not receive him. They then applied to the Bureau, but they are forbidden to give rations. In desperation they lifted the helpless victim of more than a hundred years from the boat, and laying him down on the shore, left him to his fate. A poor colored man took him in for a few days, 'till his own last crust was exhausted, and then carried him to the same place, and laid him down to wait the passing of another Samaritan.

Fevers are in almost every other house, and all we can do for sick and starving sufferers, in food or clothing we are doing without any special direction, but hoping for your sanction. One hundred and fifty persons here to-day, who ought to be in a comfortable poor house, are shrinking in cheerless huts, without a day's provision in advance. The county is sixty thousand dollars in debt, and really unable to support its poor, and here, on the stormiest coast of the continent, with winter hurrying on, the prospect is truly desperate.

From the same,

Earnest Call for Schools.—Five Millions who cannot spell the name of Christ.

I thought I might with propriety call your attention to the interests of the Mission at Beaufort, N. C., for the year before us.

You doubtless bear in mind all that region at Shackford Banks, Harker Island and all around Beaufort, so utterly destitute of every moral and intellectual privilege, yet so accessible to us, stretch-

ing out its hands and crying "come over and help us." Can you send a faithful minister of Christ to that desolate field?

Then there is Swansboro,' North River and Hull's Swamp, whose cause I promised to plead. All these places are waiting, hoping, expecting a school.

It is not the interests of a few thousand in this, or any particular locality, that demand these noble enterprises. It is the interests of two Races, with the future character and destiny of millions.

It is a startling fact, that after all your labors of love, all your glorious success among the Freedmen and Refugees in the South, success unprecedented in the annals of Mission labor, there are yet among all classes and races in the Southern States five millions of souls unable to spell the name of Christ, or decipher one word of His will to man!

I think I speak advisedly. According to the best data, I find that less than twenty per cent of all the white people of the South are able to read and write. With these startling facts before us, we must become bold beggars. "The love of Christ constraineth us." H. S. B.

For the American Missionary.

A Teacher of the Georgia Freedmen tries Collecting in Connecticut.

A little attempt during the summer vacation at providing the ways and means for labor in Georgia, has given me a personal acquaintance with some of the friends and supporters of our work, and an experience of some value. It was my first effort of the kind, and I confess I found it rather hard work. Here and there I met with rough treatment from some rebel sympathizer, who would tell me that the "niggers" were too stupid to learn, and that the money was worse than wasted in such an attempt. To reason with such people is utterly useless. Facts are thrown away on them; they know more than the most enlightened and best informed person can tell them, and the only course left, in face of such accumulated wisdom is *silence*. Such people remind me of the Pharisees. "Are we blind also"? was their question addressed to our Lord, to which came His reply "If ye were blind, ye should not have sin, but now ye say, we see, therefore your sin remaineth."

How refreshing to turn away from one of this sort to some warm-souled woman, who with gushing heart eagerly asked for details of our work and put a five dollar bill into my hand, grieving that it could not be ten times as much. Did I say "some warm-hearted woman"? let me not be so unjust as to convey the impression that the warm hearts were confined to one sex. Did I not see the tears stand in the eyes of one gentleman, as he saw my delight at receiving a fifty dollar bill from another member of the same firm?

That one little memory will out-last and out-sweeten those other memories of gentlemen, who kept me waiting and then coldly informed me that they had nothing to bestow; of that wealthy man, who had so much home missionary work to do that he could not afford to do anything at a distance; and of that other one who was so poor, because he was pulling down his barns and building greater. Not more grateful to my heart was the rich man's fifty dollars, than fifty cents so lovingly slipped into my hand by the poor mother who had lost her only son at Andersonville. How fragrant is the memory of that poor Scotch woman, who wiped her hands from the washing tub, to give me a dollar bill, while her bare-footed boy ran about the house seeking up his pennies in order to have his share in helping the colored people.

The last penny was found and deposited, and the boy's face grew radiant with happiness. Surely He who noted the widow's mite, will add His blessing to that boy's thirty cents!

Among my list of friends I cannot forget a good widow, living in the Old Ladies' Home, New York. Hearing me say that I was anxious to procure books for a library, the good woman set herself diligently to work among her friends, and the result has been a well-filled box of valuable books. Her own book-shelves were first ransacked, and with tears of delight she contributed from her precious little library a number of well chosen volumes.

"I love those books dearly" she said, "they have all been given to me by my friends, and it is a little hard to part with them, but I would not offer a sacrifice to the Lord of that which costs me nothing." Silver and gold, she has none to give, but such as she has, gives with all her heart, and the Lord is well pleased with her offering. She is planning for a second box, and will most certainly succeed in her effort.

When shall we all learn, that it is beyond all doubt, more blessed to give than to receive?

American Missionary.

NEW-YORK, DECEMBER, 1867.

SPECIAL NOTICES.

The notices given under this head in the American Missionary, (paper) may be found on the cover of this edition, to which we refer our readers for the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc.

THE ANNUAL MEETING.

We gave but brief space in the last Magazine to remarks on our Annual Meeting. Nor is it needful to take further notice of it now, for it has been so fully and adequately reported in the religious press, that our readers already know the main facts. The full details, reports of committees, &c., will be given in the forth-coming Annual Report. We will only say that, for favorable weather, large attendance, executive vigor, and a devotional spirit, it has been surpassed by no previous meeting.

ANNUAL REPORT—SERMON—ADDRESS.

There will be a little delay, unavoidable, in the publication of our annual report, but the excellent sermon of Dr. Webb, and Address of Dr. Kirk, will be put in type immediately, and will be issued separately from each other and from the Report.

REV. DAVID THURSTON.

The interesting biography of the late venerable Rev. DAVID THURSTON of Maine, at the time of his death President of the American Missionary Association, by Rev. Thomas Adams, and originally published in the Congregational Quarterly of October, is now issued separately, in an elegant style, on tinted paper, and with a fine steel portrait. Copies are left for sale at this office, price $1.00. Separate proofs of the Portrait on India paper, of large size suitable for framing, can be had at the same price.

"Into Which Money Box."

The article copied into our pages from the *Independent* has doubtless come under the notice of our readers. It is a frank statement of the views of the editor, taken from his stand-point. From *ours*, some other aspects are seen, and those we have given in notes, appended to the article, to which the reader's attention is invited.

Rome in the Field.

We have frequently alluded in these pages to the efforts of Romanists among the Freedmen. Protestantism needs arousing on this subject. We therefore gladly copy a racy article in relation to it, from the *Christian Intelligencer*, to be followed by another, giving more specific facts in regard to their efforts at the South.

The Retrospect—Gratitude.

The review of the past year's operations of this Association gives abundant occasion for gratitude. Its officers are numerous, and yet not one has died. Its missionaries and teachers were in the South and in foreign lands—all of them in regions to which they were not thoroughly acclimated, and yet but two died.*

Its laborers at the South toiled amid difficulties—away from their homes, often with inadequate building and other facilities for teaching and preaching, and always amid the neglect, contempt, ostracism, or even sometimes the ill-concealed, deadly malice of the whites, yet were these laborers safe, cheerful and abundantly successful in their work.

The finances of the year have been unexpectedly gratifying. Our efforts for the previous year were launched under favor of the commendation of the Boston Council, and on the flood tide of a

* The Report read at the Annual Meeting said but one. We have since heard of the death of another.

great public interest in the Freedmen, both at home and abroad.

Even under these favorable circumstances it was felt to be a matter of rejoicing that our receipts reached the $250,000 recommended by the Council. Many persons predicted that there would come an ebb in the tide, and to some extent this has been true, across the water. There certainly has been a great financial stagnation throughout this country during most of the year. But with all these drawbacks, we are able to report—instead of a falling off—an increase, over last year, of more than $80,000! It is true that a little more than this sum came as special contributions from the Avery Estate, the Freedmen's Bureau, and other sources. But counting out similar donations last year, the gratifying fact remains that our collections *from ordinary sources, this year, exceed those of last year by several thousand dollars;* thus showing that the Christian people of America have assumed the care of the Freedmen as a matter of principle. To God then be thanks for the liberality thus granted, and for the reflex good it is doing to the donors: thanks to Him for the manifold blessings thus showered on the Freedmen amid their sufferings and earnest endeavors; and thanks to Him in behalf of the Association he has so honored in making it the almoner of benefactions so liberal, to a people so needy, so worthy and so grateful.

The Prospect—Faith.

The prospect before this Association for the coming year, demands the exercise of faith. From month to month, the hope has been cherished that the finances of the county would improve, but depression still prevails. The political "Situation" is not encouraging to our friends at the North, nor propitious to our workers at the South. Faith, and not sight, must be our ground of hope; principle and not impulse must prompt our contributors; and love for Christ and the souls of men must animate them and us, and our laborers in the field.

But we "bate not a jot of heart or hope"—we are neither cast down nor discouraged. We should be untrue to the past history of the Association, especially that of the last year; we should be unworthy of the constituency that has thus far sustained us; and we shonld be shamed by the faith of the Freedmen during the midnight of oppression, and in the terrible storm of war, if we did not trust in the Lord and "go forward." Ye, who prayed for the colored people when they were slaves, who have helped them hitherto in their struggles for homes, education and an enlightened Gospel, will you leave them in this trying hour, when so much can be done by pushing forward the efforts already so successfully began, and when so much will be lost —irretrievably lost—if these measures are arrested or languidly supported?

PHYSICAL RELIEF.

We must again sound the call for supplies to meet impending suffering and death from cold and hunger. The articles we publish in this number from our missionaries and teachers give sad facts and earnest pleas. Fearing they may be overlooked, we extract a few sentences, hoping our readers will be stimulated to read the articles, *and above all to lend the helping hand*, AND TO BEGIN IN TIME.

"Another failure of the crops, with the fall of cotton, has spread over the whole community a general despondency. The entire withdrawal of Government rations from hundreds of disabled men, women and orphan children of both races, is the most severe misfortune they have ever met."

This Fall we forget *race* and *color* in our plea for the poor. I have never known less complaint among them; but their quiet is mute despair."

"From the people visited and from those who come to us for assistance, we get the impression that multitudes are struggling and toiling for their daily

bread, which they often fail to obtain This being their condition *now*, how must they dread the approach of the biting *cold of winter!*"

"Owing to sicknes in *almost every* colored family, there is much suffering for the necessaries of life. I am told that there has not been such a time in years. . . Please send me some clothing immediately.

SCHOOLS AMONG THE FREEDMEN.

The June number of the "Consolidated Monthly School Report" of the Gen. Superintendent under the Bureau, is just received. From it we extract the following.

No. of schools reported.	1629
" " teachers.	1798
" " pupils enrolled.	98,836
" " white pupils.	1,060
The average attendance.	73,624
or 74½ per cent.	
Average No. of scholars to ea. school.	606
" " " " teachers.	55

The largest number of schools in any state, is in Virginia, being (day and night schools) 199. The smallest number was in Delaware, 20.

Twenty Industrial and seventeen "Normal, or High schools" were also reported.

General Congregational Conference of Missouri.

This young and vigorous organization met at Kansas City, Oct., 16th.

We copy from the *Advance*, the resolutions relating to the Freedmen, regretting to be compelled to call the attention of the members of the Conference to the latter clauses of the first resolution, which, under the most favorable construction we can put upon them, seem to countenance the spirit of caste.

We thank the body for its cordial invitation to this Association to coöperate with it in the establishment of the proposed Normal or Biblical Schools. It will give us pleasure to confer with the Committee of the Conference in reference to plans and means for that object.

THE FREEDMEN.

Among the resolutions discussed and adopted the following relative to the Freedmen were carried with great unanimity:

WHEREAS, as Christians, we recognize the obligation of doing what we can for salvation of souls, therefore:

Resolved—That it is the decided conviction of this conference that the time has come when we ought, as Congregationalists, to put forth more earnest efforts in behalf of the evangelization and Christian education of the colored people among us; and to elevate them to a level of a common manhood, and to an equal inheritance in the family of God; and that to accomplish this object, we will use our influence not only to organize churches confined to this class of people, but to receive them into our own churches as members wherever this may be practicable.

Resolved—That we deem it indispensable to the success of this cause, to educate and train colored teachers and preachers, who shall be able to dispense to their people an intelligent Christianity, and to this end we cordially invite the co-operation of the American Missionary Association, if not incompatible with their principles, or any other benevolent association in the establisment of normal, or Biblical schools, under the care of our denomination.

Resolved—That Rev's. J. M. Sturtevant, Jr., E. D. Seward, and S. B. Kellogg, Esq., be a committee to carry out, as far as possible, the suggestions herein contained.

MISCELLANEOUS.

Rome in the Field.

There are those who believe that Rome has an evil eye on this country, and that our next great battle will be with her hosts, rapidly mustering on these shores. We would not be alarmists, but we would not have our country-men ignorant of matters which most nearly and vitally concern our country's welfare. If the policy of Rome is to rule or ruin, let us know it. If it be first to ruin, and then to rule, let us know that.

We purpose to go no farther back than the beginning of the war, and to let the facts which we shall name speak for themselves. If they have no other lesson, they will, at least, show that Rome, during our terrible struggle for national existence, was true to her ancient history and tradi-

tions,as the enemy of civil liberty and the friend of the oppressor the world over.

It will not be forgotten how generally and enthusiastically our adopted citizens, the Irish, enlisted in the army when the call first came for men to put down rebellion. In the early part of the war there were Irish battalions, and regiments, and brigades, but there were few, if any, at its close. The truth is, after the second year of the war, the Irish changed front, and suddenly became sympathizers with treason and rebellion. It was noticed that the girls in the kitchen began to roll their fierce gutturals against Mr. Lincoln, their brothers in the army began to curse the cause for which they fought, desertions were frequent, enlistments stopped, and the attitude of the Irish mind before Mr. Lincolns' second election was one of disloyalty and hostility to the Government of the United States.

And these facts cannot be changed by the habit which these people have of boasting about fighting our battles, and saving our country. By actual examination of our muster-rolls, the simple truth appears to be that only eight per cent of our grand army were of foreign birth, the balance—ninety-two per cent—were native Americans, who returned, at length, worn and battle-scarred, to find their places on the farms, in the factories, and elsewhere, filled by Irish, who had sought safety and profit at home, while our boys were courting danger and death in battle.

It may be interesting to know when this change came over the Irish mind. What dampened their ardor,what quenched the glow of their patriotic impulse? The coincidence is so complete, that the cause is, doubtless ,the same.

It will be remembered that Bishop Hughes went abroad during the second year of the war, as was then supposed, by authority of our Government, to interest the Catholic sovereigns of Europe in our favor. Instead of this, however, the archbishop went direct to Rome, and straightway the Pope acknowledged the independence of the Confederate States. His insignificance gave him impunity, and purchased our silence. But the act had its influence. Biddy in the kitchen, Mike in the army, Patrick on the farm, and Mac in the factory, fell to cursing Mr. Lincoln as a tyrant and butcher. Enlistments among the Irish stopped from that time, unless it was as bounty-jumpers, and deserters. They banded together to resist the draft, as in New-York, where they rioted in blood for three long days, and only yielded to the overwhelming power of United States troops. The spirit that actuated these human fiends came from Rome, and to Rome must be awarded the sole honor of welcoming to the family of nations a Confederacy whose first act was treason, and whose last was assassination. Indeed, it was Rome that furnished the assassin and his conspirators against the greatest life of modern times. And that assassin struck, not against the life of a man, but against the life of the Republic; and if guilt lies in the intent, then is Rome guilty of the nation's life.

With such a record Rome vainly puts herself among the friends of our free institutions. She misjudged, we think, but she no doubt thought the time had arrived to destroy what had come of Puritanism. And for this, she was willing to be the ally of a government whose corner-stone was negro slavery. Are we still dreaming that Rome is changed, or that she has surrendered the hope of supplanting Protestant freedom on these shores? Would not every Fenian lodge in the country rally to the help of the South, if there was a chance to restore the old negro-hating oligarchy to power?

It can hardly have escaped every observing man that the Irish mind is expectant and exultant in regard to this country. They do not conceal their belief that the Catholic Church is to rise to the ascendent here, and that Protestantism is to do it reverence.

But a few weeks since, Father Hecker, one of the lights of the Catholic Church in this country, said in a public lecture in New-York, that his Church had numbered eleven millions of our people, or one-third of our population. And that if the membership of his Church increased for the next thirty years as it had for the thirty

years past, in 1900 Rome would have the majority, and would be bound to take the country and rule it in the interest of the Church. "And," continued the reverend father, "I consider it my highest mission to educate our people up to this idea, that America is ours, and belongs to the Church."

It is all of a pattern. Rome during the war, sought to ruin us in order to rule us. She failed in the first, but she is no less tenaciously striving to accomplish the last. In a future number we will hope to show how she means to do this through the freedmen.—*Christian Intelligencer.*

Mission, Anti-Mission, and O-Mission Churches.

Our esteemed friend, Dr. Backus, of the Baptist Home Mission Society, wields a sharp yet genial pen. The following paragraph clipped from a recent appeal of that Society, we present as having an application beyond the range of the Baptist churches:

"There are in the United States two kinds of Baptists—*Mission Baptists*, or those who give for the support of missions; and *Omisson Baptists*, or those who do not give to support missions. *Omission Baptists*, in many things, resemble *Anti-Mission Baptists*. Neither do anything for the support of missionaries at home or abroad. *Anti-Mission* Baptists do not believe in it. *Omission Baptists* say they can not afford it. Neither the pastors nor the members of either show the least sympathy for the American Baptist Home Mission Society, or for its missionaries. For the five years last past we have kept in a book, the names of the churches in some of the States, and as often as money has been paid into the *treasury* by any one of the churches, we have placed the same to its credit. Many of the churches, as our book shows, have made liberal annual contributions; others have contributed about once in two years: while ONE-HALF OF ALL THE CHURCHES DURING ALL THIS TIME HAVE DONE NOTHING, clearly showing that they are *Omission Baptists*. We do not say that Jesus, having for years failed to find fruit, has *cursed* them as he did the barren fig-tree; but certain it is that they are *withering away*."

Permit us to ask:

1. Do you, reader, belong to an *Omission* church? Are you satisfied to have it so? Can't you help to make it a *Mission* church?

2. How many churches are there in the United States that as yet have done *nothing* for the Freedmen? With these millions laid on the sympathies and conscience of the church—these millions so long abused, and so eager to learn, so earnest to become useful, so influential in the future welfare of our country—is there a single church willing to let the record be made up, that it has not helped in their elevation?

3. Our Baptist brother has "kept in a book the names of the churches," &c. There is another "book" kept, and He that opens it will say to some, when the utter deficit appears, "*Inasmuch as ye did it not to one of the least of these, ye did it not to me.*"

WE re-publish from the *Independent*, an article in relation to the various agencies working for the Freedmen. All that we wish to add will be appended as notes:—

Into which Money-Box?

THE friends of the emancipated race at the South oftentimes ask us this question: "Through which of the various Freedmen's Aid Societies shall we contribute our money?"

The question is important, because several societies are in the field, and their armies of collecting agents, following each other's heels into rich men's counting-rooms, puzzle the philanthropic public as to which is which.

Let us endeavor, therefore, to point out to people who have money to give, the best way of giving it.

If you are a Close Communion Baptist, and wish to make the negroes Close Communionists; or if you are a High Church Episcopalian, and wish to set your funds flowing through an exclusively Episcopalian channel; or if you are so absolutely a Methodist as to wish to contribute only to your own denominational missionary board; or if you are a Quaker, and prefer to express your charities in the second person singular; or if you are a colored person, and belong to the African Civilization Society; you may gratify your peculiar sectarian, religious, or other prejudices by contributing to any one of a dozen sectarian or denominational societies.

Only, if you contribute through these somewhat limited channels, you ought to contribute heavily—in order to swell their slender streams into a respectable volume.

But if, instead of working only with such people as are exactly of your own religious faith, you prefer the more catholic course of joining with good men of various churches, or with good men of no churches, you then may make a choice between two great, useful, and admirable organizations—both of which nobly perform a national work, and both of which have justly earned a national reputation.

These are, first, "The American Missionary Association;" and, second, "The American Freedman's Union Commission."

We will explain the resemblance and the difference between these co-working twain.

The American Missionary Association was organized, in 1846, as an anti-slavery missionary enterprise. Valiant and heroic was the battle which it fought against slavery in those early days when other missionary and benevolent societies were cowardly and dumb in the presence of the great national sin. During the progress and at the close of the war, when Northern philanthrophy first began to reach forth its aid to the black population, this society was promptly in the field; and its missionary operations have ever since been carried on in an energetic, comprehensive, and successful manner. Its president is the Rev. Dr. Edward N. Kirk, of Boston; and its secretaries are the Revs. George Whipple and M. E. Strieby, 53 John Street, New York. From October, 1865, to October, 1866, its receipts were $253,000; and from October, 1866, to October, 1867, $334,500. It maintains among the freedmen more than 500 missionaries and teachers, (1.) and yearly instructs about 40,000 pupils. The Association is on an exclusively *Evangelical or Orthodox basis:* that is, it sends forth no teachers who are not members, in good standing, of evangelical or orthodox churches. And, although, *all* such denominations are fairly represented in its management, yet the largest proportion of its funds comes from Congregational churches. The Association seeks, through its educational, to do a missionary work—its educational work being the means, and its missionary work the end, of its efforts and aims. Its managers believe that, in uplifting the Freedmen, the educational and the missionary work cannot be dissevered without really marring and crippling the power of both. They believe also that the Freedmen can be approached, with religious instruction through the teachers of their day, night, and Sabbath-schools far more efficiently than through religious teachers only. In the words of one of its secretaries, "The grand ideas of God, Christ, and salvation through atoning blood are given in the schools, with the greatest facility and loving power, to children, and the pupils of all ages."

On the other hand, the American Freedman's Union Commission is an educational, philanthrophic, and Christian society which does not narrow itself to an evangelical, or to any technically religious basis. Its constitution says: "The object of this commission is the relief, education, and elevation of the freedmen of the United States, and to aid and co-operate with the people of the South, without distinction of race or color, in the improvement of their condition on the basis of industry, education, freedom, and Christian morality." Its president is the Chief-Justice of the United States; its vice-presidents, Rev. Dr. Joseph P. Thompson, N. Y., William Lloyd Garrison, Boston, and Charles G. Hammond; Chicago; its New York secretaries, the Rev. Lyman Abbott and James Miller McKim, 30 Vesey st. Its annual reports chronicle over 400 teachers, over 35,000 pupils, and over $250,000 in receipts. Its managers, while they are exceedingly careful to employ only teachers of the highest moral and intellectual fitness, never require, as a condition of appointment, that a person should be a member either of an evangelical or any other church. The fact is, however, (as we are assured,) the teachers, with a very few exceptions, *are* members of evangelical churches. But the aim of the society is, not to evangelize, but to educate. "Our plan," says one of the secretaries, "is the common-school plan. It discriminates between education and evangelization; and, while it recognizes the importance of both, it proposes to leave the latter to the various denominational and missionary agencies, and to unite all the people of the country in a common effort to plant in the Southern States the common-school system which has proved so efficacious in the North, with two modifications: First, the question of the Bible in our schools is not left an open question. The Bible is accepted and employed in them all as the source of instruction in Christian truth and morals. Second, the commission works in sympathy with the Protestant Christianity of the country."

We believe that the above presentation of the similar and yet differing aims of these two great societies will enable our readers to make an intelligent choice between both as channels for contributions. If you want your money to be spent pri-

marily for evangelization, and only secondarily for education, (2) you will choose the American Missionary Association; but, if you want your money to go primarily for education, leaving to other agencies the work of evangelization, you will choose the American Freedman's Aid Commission. On the one hand, the great body of non-evangelical Christians will, of course, employ the Freedman's Commission, rather than the Missionary Association. On the other hand, we cannot justly say that the great body of evangelical Christians will choose the strictly evangelical society, because, as the facts show, the chief officers and supporters of both societies are evangelical church-members. If we had a good deal of money to give for the freedmen, and we sought mainly the conversion of their souls, according to the evangelical idea, (3.) we should certainly cast it into the treasury of the American Missionary Association. If, on the other hand, we wished to use it for the establishment of a great system of common schools (4.) in the South, leaving religious instruction to missionary societies, we should contribute to the Freedman's Union Commission. We do not see, however, that there is any reason for more than a generous rivalry between these two great helping hands which the North out-reaches to the South. And if we had in our power the bestowment of an apostolic benediction, we should give it to each, and say "God speed both!"

(1.) We invite attention to these figures. They show that this Association in the number of its teachers, and in the amount of its disbursements, is the largest of the organizations working for the Freedmen. They also evince its increasing hold upon the confidence of the Christian public, by the large advance in its receipts, this year, during the pecuniary embarrassments of the country.

(2.) We fail to see why the education of the colored people should be any the less effectively promoted by aiming also at their religious culture. Indeed, if our object was mainly their mental development, we should make religious instruction a part of it. And, as a matter of fact, we find that in no States have they come more rapidly towards the common-school system than where the schools of this Association has had the control and almost the entire occupancy of the ground—as for instance, Tennessee, Kentucky and Georgia, where more than nine-tenths of the schools have been under its care; and in these States the common-school system is more nearly complete than in any others in the South.

(3.) It surprises us that the editor of an orthodox paper should intimate that there is any other way by which the conversion of the Freedmen is to be "sought" than "according to the evangelical idea."

(4.) It seems to us that there is much misapprehension prevalent on this point. "A great system of common-school education" *is a growth*, and belongs to a matured and diversified state of society. It is now just suited to the people of the North, made up of all nationalities and beliefs, and surrounded with abundant religious institutions, an educated ministry and a widely-read religious literature. But it was not so with our fathers. With them education was religion and religion was education. They were *agreed* to have their children taught the doctrines of grace—and the result was not a very bad one either. This is eminently so with the Freedmen. There are no sceptics among them. They all believe in the Lord Jesus Christ. They *unanimously* prefer schools in which He is taught. They will learn faster in such schools, because deeper elements of their nature will be reached. Why then should not Christian men who love the Saviour, teach Him to the Freedmen? But it is said, let that be done outside of the schools. The answer is that it is impossible to supply them at once with an educated ministry. The *live* men (and none others can influence them) cannot be found in sufficient numbers, and if they could, the means could not be had to support them. Equally impossible is it to bring them at once under the influence of a religious literature. They cannot read it, and if they could, they have not the leisure. This Association will send them the Gospel Ministry as

fast as openings and means will permit, but for *the present*, there is no way *so effective, so cheap, and so acceptable of reaching the Freedmen with religious culture, as through the schools*, and the Christian public should not suffer itself to be misled, or turned away from a great responsibility and a great duty, by fine theories of a system of common school education.

MENDI MISSION. WEST AFRICA.

LAWANA, Oct. 3, 1867.

Our mission has great present need of two strong men to engage in its work; one to labor among the Sherbro people, a part of whom now speak very imperfect English. Good-Hope station will afford a man of tact and judgment, an opportunity for immediate and varied usefulness among the half English speaking people in that vicinity. The influence of trade, which has greatly increased within a few years, has gathered considerable numbers about the trading factories. One who can work by the way-side as well as in the pulpit, may find an easy access to them. Mingled with these, and a little more remote, are Sherbro people speaking their own language, who yet wait for the word of life.

Another man is needed to labor among the Mendi people. To communicate with them he should learn their language, employing an interpreter for a short time. A few books for reading and the Gospel, by Matthew, have been printed, which, with a vocabulary and partial grammar, in manuscript, will greatly aid the learner. The Mendi people are a large tribe, and access to all the portion with which I am acquainted, can readily be obtained. An adaption for linguistic study is an important qualification, though patient perseverance will overcome obstacles. This is but the seed time of labor, and God may permit the seed to remain long buried, before, by His Almighty power He causes it to develop into fruit. Hence the need of faith, that depends not upon present results for its life, and of perseverance in labor, in acquainting the people with the word of God, though they care not for it or you, till at length, as the "sword of the spirit," it will overcome their evils and lead them to God. He who is willing to invest his life's labor in a work sanctioned, yea, commanded by Christ, and from which, according to human wisdom, he will have no right to expect large results, but whose efforts will be a seed-blessing to a great people through all coming time, will find ample scope for his best efforts among the Mendi people.

Yours truly,
G. P. CLAFLIN.

HOW TO DEAL WITH INDIANS.

In a recently published letter, Bishop Whipple, of the Episcopal Diocese of Minnesota, who had much to do with the Indians, thus sets forth his opinion of the manner in which they should be treated and provided for:

You ask me what is to be done. I believe that repentance among nations as well as men begins in restitution. The reason why I see no end to the Indian war is, I see no end to Indian robbery. The Indians know it as well as we. I have never known an instance where a white man was punished for any crime of theft, robbery, outrage, or murder committed against an Indian. It is useless to recapitulate the list of robberies. It will do no good. The record is in Washington and Heaven. And we may be sure "God is not mocked; whatsoever a man soweth that shall he also reap." In dealing with the savage foes who are now desolating every route of our Western travel, we must have the best talents of the old regular army; not men who can make promises and break them, who hope to conquer savages by deeds of cowardly crimes which make savages blush. There are men in America who never violated their word to a red man, men who know how to deal with savage crimes, who can deal justly and fear God. Investigating commitees

will do their work better by tracing fraud from the appropriation at Washington, and I doubt whether much time would be spent in vain. Two plans are open: one is to place the Indians in the care of the War Department; the other is to provide for a Board of Inspection, as provided in the bill last winter; one of this board to be *ex-officio* a colonel of the regular army, one appointed by the president, and one to be recommended by the different ecclesiastical bodies of the land. Either of these plans would secure a reform. The points to be secured are:

1. Personal supervision over the Indian agencies by a competent board.

2. Agents and employes of high character, amply paid, who hold their office during good behavior.

3. Rights of property and a deed in fee inalienable of twenty or more acres to every family.

4. The protection and restraint by law to punish the guilty and protect the innocent.

5. A wise system of schools under proper superintendence.

6. Missionaries to be protected and encouraged by the moral influence of the government, which has often been against them

7. A just system of trade.

8. All government expenditures to be for purposes of civilization, and not one dollar for paint, beads, and savage ornaments.

9. A refusal to recognize any debts or claims against Indians to be paid out of the moneys of the tribe. This system of Indian claims is the real cause of all our dishonesty; it involves traders, congressmen, and officials, and is the cause of all our Indian wars.

Whenever the people will take hold of this system it will be reformed. Until then interested parties will foment war, and men guilty of robbery will poison the public mind against every man who dares to do right.

I will close my letter as I did one five years ago: I am sick at heart; I fear the words of a statesmen to me are true; "Bishop, every word you say of this Indian system is true; the nation knows it; it is useless. Your faith is only like that of the man who stood on the banks of the river waiting for the waters to run dry, that he might cross over dry shod." All I have to say is, that if a nation is so deaf that it will not hear a plea to redress wrongs which the whole people admit call for reform, God in mercy pity us and our children.

COLORED POPULATION NOT DIMINISHED.

General Howard has written a letter in reply to an inquiry whether the negro vote in the late Southern elections is not out of proportion to the population. He says carefully compiled statistics show an increase of the negro population since 1860. The decrease heretofore alleged was based on the mis-report made in December, 1866, which was estimated from very meager returns.

"*And other sheep I have which are not of this fold: them also I must bring.*"—CHRIST.

SWEET theme of Christian charity!
The lambs of Jesus' fold,
Though sects and orders mystify,
He will his own uphold.
Are they not one in Christ their Lord,
Bound by one holy faith,
Adoring Him with one accord,
Obeying what He saith?

In gentleness and love sincere
Towards all who bear his name—
These for His sake are rendered dear,
We own their mutual claim.
Unto his promises, and grace
The Holy Spirit gives;
Their fervent prayers, their notes of praise,
Their Triune God receives.

The Church is one—its teachings true,
Framed from God's holy Word:
Let then her sons those bonds renew,
By no false views deterred.
Oh! welcome *all* who love His name
Of every realm or race;
Let "little ones" His grace proclaim,
And speak his worthy praise.

Give us thy spirit, heavenly Dove;
May pure, unwavering zeal
Constrain us ever to improve
Whate'er Thou dost reveal.
Oh! wean our souls from things of earth,
That won by love divine
We may assert our heavenly birth,
And be the glory Thine.

D. RUSSELL.

CHILDRENS' DEPARTMENT.

From an English paper.

AUNT LINA'S SUNSHINE.

"AND what is your name?" said I, as the child of the friend whom I had just come to visit passed before me.

"I'se Aunt Lina's Sunshine," was the pleasant answer of Louisa.

"That is a queer name," I said. "Why do they call you so?"

Shaking back her long ringlets, and looking up to me with her earnest, speak-

ing eyes, she said; "Aunt Lina is papa's sister; she is blind and cannot see anything, not the pretty flowers, nor the soft, white clouds, nor the little birds. She hears the birds sing, though, but she cannot *see* the pretty colors. She feels the warm sunshine, too, but she can't see how beautiful it makes the meadows look after the rain. But sometimes when she is sad and lonely she calls me to her, and I sit on my little stool by her side and say the pretty verses to her that I learn in the Sabbath school; and I have learned some hymns, too, and I repeat those to her, and then she calls me her sunshine. Don't you think it's very nice to be Aunt Lina's Sunshine?"

"Yes, indeed I do. You are a real little missionary," I said.

"No, I am not a missionary. I know who the missionaries are. They are people who go a great way off to the poor heathens that don't know anything about Jesus, and tell them about Him. What made you say that I was a missionary?"

"Because missionaries do good, and you do good to Aunt Lina, don't you?"

"I don't tell her about Jesus, because she knows all about Him;" and the child stopped and thought a moment, and then looked up and added, "No, I am not a missionay; I'se only Aunt Lina's Sunshine."

I kissed her broad, white brow, but said no more to her. But although I was silent, I didn't stop thinking; no, my thoughts were very busy with all the little girls and boys of my acquaintance. I wondered how many of them were "Sunbeams" in their homes. How many made themselves the lights of sad hearts by cheerful endeavors to make others happy. All have not an "Aunt Lina," blind to all beautiful things, and whose heart may be gladdened by the love of a little child, but many have a sick friend or acquaintance to whom kind attentions would come like sunlight, making an otherwise dreary home bright and cheerful; and all have friends who are sometimes "sad and lonely," to whom a word of love or sympathy would be more precious than th suns hine.

[How many sad homes there are down South, and how many dark minds to whom happy and benevolent children at the North might become "Sunshine"? The Sunday-school papers that are wasted, the pennies that are squandered, the presents given to those who already have abundance, would send sunbeams down there, which would be reflected back into the hearts of the donors.—*Ed. Am. Miss.*

Christian Courage.—Chrysostom, before the Roman Emperor furnishes us with a most impressive and beautiful example of true Christian courage.

The Emperor threatened him with banishment if he would still remain a Christian.

Chrysostom replied, "Thou canst not, for the world is my Father's mansion, —thou canst not banish me."

"But I will slay thee," said the Emperor.

"Nay, but thou canst not," said the noble champion of faith again; "for my life is hid with Christ in God."

"I will take away thy treasures."

"Nay, that thou canst not," was the retort; "for in the first place, I have none that thou knowest of, my treasure is in heaven, and my heart is there.

"But I will drive thee away from man, and thou shalt have no friend left.

"Nay, and thou canst not," once more said the faithful witness; "for I have a friend in heaven, from whom thou canst not separate me. I defy thee. There is nothing thou canst do can hurt me."

For the American Missionary.

SECOND-HAND SUNDAY SCHOOL PAPERS FOR FREEDMEN'S SUNDAY-SCHOOLS.

Permit me to suggest that the Sunday-School papers in Sunday Schools be preserved after reading and sent to the children of the Freedmen. This is a very easy and very succeseful way of doing good. Also that the donors of each paper

write their name upon it, and where they live.

Many of our Sunday Schools, at the West, are doing this, and it works charmingly. Children are generally very willing and glad to give them, when asked. Said one of our teachers, in Mississippi, to the Sunday School that thus furnished her papers to distribute, "they, the Freedmen, are very anxious to get these papers with names on them. They prefer them to new papers. They will anxiously ask me to give them a paper with a name on it. The colored papers with names on them, I gave as meritorious, special presents, much to their delight. When I asked them what I should say to their kind Northern friends, they all quickly spoke out, 'tell them we very much thank them.'"

Now, how easily and how cheaply might the 40,000 Freedmen, taught by our 500 teachers, be furnished with these nice Sunday School papers? How it might also kindle an interest in the Freedmen, and help to subdue prejudice. Let all our Northern Sunday Schools respond and send down these loving messengers every few weeks, in packages, addressing them to the teachers or superintendents who may be known to the schools making the donation.

H. W. COBB,
Western agent of the A. M. A.

Better than our Fears.

Contributions for the support of teachers are frequently raised where a sufficient amount is hardly expected. We are much encouraged by reports like the following in relation to a teacher commissioned by the Association.

"When her pastor was spoken to about the church meeting her salary he seemed quite doubtful and said—'If the Angel Gabriel should call on this congregation for a contribution they would give just $33.00 and no more or less.' He thought it doubtful about securing her salary in that way. The congregation has however become quite enthusiastic and, as I wrote you, $150 has been already collected."

RECEIPTS

IN OCTOBER. 1867.

MAINE.

Bangor. First Cong. Ch. *for a Teacher*, 17 00
Belfast. L. P. Palmer $50., A. Perry $20., Individuals $30., 100 00
Boothbay. Second Cong. Ch. $5.33, Willis Fisher $5., 10 33
Brooks. T. E. Brastow, 2 50
Edgecomb. Cong. Ch., 16 35
Farmington. Joshua Bullin, 50 00
Industry. P. Shorey, 1 00
Litchfield Corner. Cong. Ch. $20., B. J. 25c., 20 25
Lyman. Cong. Ch., 7 50
New Castle. Second Cong. Ch., 26 15
Saco. Benev. Soc. of the First Cong. Ch. $61.32, *for a Teacher*; "A Friend" $1., 62 32
Sandy Point. Cong. Ch., 18 01
Searsport. Rev. J. E. Adams, 12 00
Union. Union Meeting, 8 40
Waldoborough. First Cong. Ch. $45.69; Rev. E. Packard $5., 50 69
Winslow and North Vassalboro'. Sab. Sch's $6., Mrs. T. L. G. 50c., 6 50

NEW HAMPSHIRE.

Amherst. Ladies $6., "A Friend" $2.25, 8 25
Candia. JOHN FITTS $50. to const. himself L. M., "Kathrina" $2., 52 00
Candia Village. Jona. Martin, 2 00
Claremont. D. M. Ide $1.19, Mrs. M. L. Fletcher $1., Others 81c., 3 00
Danbury. Cong. Ch., 5 60
Deerfield. Cong. Ch. $14., Mrs. Chapman $1., Rev. H. C. Walker $1., 16 00
Derry. First Cong. Ch., to const. REV. EBENEZER G. PARSONS, L. M., 52 52
Greenfield. Mrs. Eph. Holt, $3., Mrs. Wm. Holt $2., A. Foster, Mrs. A. Jaquith and Mrs. H. Holt $1. ea., 8 00
Hampton. Cong. Ch., 15 79
Henniker. Cong. Ch., 40 86
Lee. Mrs. Elizabeth Hale Smith, 10 00
Manchester. C. B. Southworth to const. REV. WILLIAM H. TUCKER, L. M., 30 00
Nashua. Cash $20., Miss Agnes Duncan $2., 22 00
Northampton. Cong. Ch., 21 00
Pelham. Cong. Ch., 30 00
Raymond. Cong. Ch., 21 05
Suncook. Moses Martin $1., Others $3.50. 4 50

VERMONT.

Brandon. Mrs. L. C. Avery, 2 00
Brattleborough. Centre Cong. Ch., 80 83
Cambridge. Dea. S. Montague $10., D. D. Safford (Jeffersonville) $5. S. M. Safford (East Arlington) $5., John M. Safford $3., Dea. Austin $2., ($10. of which bal. to const. BENJAMIN W. SAFFORD, L. M.,) 25 00
Chester. D. H. Maxfield, Abigail Onion and J. N. Moore $5. ea., 15 00
East Berkshire. Cong. Ch. to const. DEA. SETH P. ANDERSON, L. M., 30 00
East Middlebury. Rev. A. W. Eastman, 5 00
Enosburg. Cong. Ch., 60 00
Guildhall. Cong. Ch., 3 00
Hardwick. Mrs. C. S., 50
Holland. Cong. Ch., 9 75
Montpelier. Zenas Wood $20., Henry Y. Barnes and Jos. Poland $5. ea., I. M. Poland $2., E. N. Scovill $2.50, 34 50
Morgan. Cong. Ch., 7 80
Norwich. Two Friends $60. ea., 120 00
Pawlet. D. Andrews $3., Mrs. A. Fitch $2., "A Friend" $3.50, 8 50
Royalton. A. W. Kenny, for *a Teacher*, 16 00
Saint Albans. Hon. L. Brainerd ($350. *of which for a Teacher*), 1000 00
Saint Johnsbury. North Cong. Ch. $43.26, Isaiah Carpenter $5., 48 26
South Londonderry. Mrs. B. Gibson $5., Mrs. H. Stowell $2., Mrs. M. E. Bartlett and E. Farr $1. ea., Others 75c., 9 75

Swanton. First Cong. Ch. to const. CHAS. HAMMOND BULLARD and MRS. POLLY JEWETT BULLARD, L. M's, 70 00
Tinmouth. Rev. Geo. S. Woodhull to const. MRS. GEO. S. WOODHULL, L. M., 30 00
Wells River. Cong. Ch. b. of C.
West Brattleborough. Sab. Sch., 6 00
West Charleston. Cong. Ch., to const. REV. R. V. HALL, L. M., 30 17
West Hartford. Rev. H. Wellington, 25 00
Windham. Female Central Benev. Soc. b. of C.

MASSACHUSETTS.

Abington. Mrs. Huldah Torrey, 100 00
Acton. Cong. Ch., 51 05
Amesbury and Salisbury. Union Evang. Ch., 18 75
Ashburnham. H. B., 50
Ashby. Cong. Ch. $23.42, Cash $1.25, Mrs. E. S. Hitchcock, b. of C., $30., 24 67
Ashfield. "Friends" 1 00
Assabet. Cong. Ch. Mon. Con. Coll., 22 00
Barre. Miss Hannah Ruggles, 35 97
Billerica. Ladies, bdl. of C.
Boston. Individuals, by J. Cooley, 2 50
Boylston Centre. Ladies, b. of C., $40.
Braintree. Cong. Ch., 34 85
Brighton. Mrs. J. Eveleth, 10 00
Brimfield. H. L. Carter $5., Sew. Soc. b. of C., 5 00
Buckland. "A Friend" $25., B. Ballard $10., E. Ballard $5., E. M. Smith $2., G. K. Ward and O. Johnson $1. ea., Other $2.25, 46 25
Chicopee Falls. Mrs. E. Carter, 5 00
Clappville. "Thank offering from S. P." $5., 4 Individuals $2., 7 00
Conway. John Clary $1., B. W. 25c., Two b. of C., by Miss M. H. Clary, 1 25
Dorchester. Second Cong. Ch., 5 00
East Abington. Cong. Sab. Sch., 30 00
East Hampton. Payson Soc. $307.30, First Ch. $36.55, 343 85
Falmouth. Mrs. Lucy Lawrence, 5 00
Fitchburgh. Cal. Cong. Ch. $509.83, to const. DEA. J. M. HARRIS, C. L. FAIRBANKS, GEO. E. LANE, CHAS. SMITH, S. N. WESTON, JAMES GALE, MRS. C. FRAIR, MRS. E. M. DICKENSON, MRS. H. B. JEWETT, MRS. J. Q. A. NUTTING, MRS. HENRY T. GOODALE, MRS. T. M. HINES, MRS. W. WYMAN, MRS. J. N. WEBSTER, MRS. H. W. FLAGG and MISS EMELINE BALDWIN L. M's; Trin. Cong. Ch. $77.25 587 08
Gardner. Asa Richardson $20., Harriet C. Lovewell $3., Cong. Ch., b. of C., 23 00
Globe Village. Box of C.
Gloucester. Evang. Ch. and Soc., to const. REV. I. C. THATCHER and DEA. JACOB BACON, L. M's, 138 15
Greenfield. First Cong. Sab. Sch., 7 00
Groton. Elizabeth Farnsworth $10., Ladies' Benev. Soc. b. of C., $50., Ladies, b. of C., 10 00
Hampshire Co. "An Old Friend," 500 00
Harvard. Cong. Ch., 70 40
Hubbardston. Otis Ware, 10 00
Jamaica Plains. Mrs. M. E. A. Chapman, 2 00
Lancaster. Cong. Ch., 31 00
Lawrence. L. Beal, 25 00
Medford. First Trin. Cong. Ch., 115 70
Medway Village. Ladies, 3 b. of C.
Melrose. G. P., 50
Middleton. Cash, 1 00
Monson. Coll., by S. K. Foster $29.06, F. F. S. 50c., 29 56
Natick. Wm. L. Cooledge to const. MISS JANE NUTT, L. M., 30 00
Newton Corner. Ladies, b. of C.
North Amherst. Cong. Ch., 17 00
Northampton. J. C. Adams $35., W. K. Wright $30., W. K. Starkweather $25., Eliphalet Williams $20., W. H. Stoddard $20., Enos Parsons $15., M. M. French, J. D. Whitney $10. ea., L. McIntire, L. Parsons and D. Strong $5. ea., Mrs. H. Dikeman and Miss F. Williams $3. ea., C. G. Starkweather $1., *for Normal School*; Mrs. Lucy Lyman $200.; Mrs. David Sanders $30. to const MRS. CLARISSA BOWLES, L. M. 415 00
Northborough. Cong. Ch. $37., Mrs. Warren Fay $5., 42 00
North Brookfield. Miss Persis Howe, 2 00
North Hadley. Cong. Ch. $18., Ladies, 5 Bed quilts, 18 00
Orange. Rev. A. B. Foster, 5 00
Oxford. Ladies, b. of C.
Pepperell. Cong. Ch $9.95, "A Friend" $1., 10 95
Phillipston. P. Eaton, 1 00
Quincy. "A Friend," 2 50
Reading. Old South Ch. Sab. Sch., 25 00
Salem. John Bertram, *for a Teacher*, 300 00
Shrewsbury. Friends, 10 00
Shutesbury. Mission Sab. Sch., 1 20
South Amherst. Cong. Ch., 10 70
South Natick. John Eliot Ch., 13 40
South Wilbraham. Miss E. Stebbins. 1 00
Springfield. American Miss. Ass'n, Hampden Co., by R. Burt, Treas., 280 15
Stoneham. S. Dean, b. of C., $75.,
Upton. Luther Claflin *for Mendi M.*, 5 00
Waquoit. Cong. Ch., 16 00
Ware. Sanford Snow, 5 00
Warren. Mr. and Mrs. J. Ramsdell $15, C. Jennings $1, Miss O. J. 50c., 16 50
West Cambridge. John Field, 500 00
Westborough. Mrs. A. G., 50
Westfield. Henry Holland, 5 00
West Medway. Ladies' Char. Soc., b. of C.,
West Newton. Cong. Ch. $70.60, Mrs. B. C. C. Parker *for a Teacher*, $20. 90 60
Weston. Mrs. Alpheus Bigelow, 100 00
Williamsburgh. Cong. Ch., 51 75
Williamstown. Coll., 18 00
Worcester. Union Ch. $309.87, E. G. Bothwell $5, Ladies of Old South Ch. $20, Mrs. Fitch's S. S. Class $5.75, Mrs. Eliza Healy $25, S. Pierce $3, Ladies of Adams Square, bedding, $16.33, 368 62

CONNECTICUT.

Brooklyn. Sab. Sch of First Trin. Ch., 32 42
Canterbury. Cong. Ch., 15 00
Chester. "A Friend," *for a Teacher* and to const. DEA. JEREMIAH WILCOX, GEO. M. DAVIS, SIDNEY WATROUS, JULIUS SMITH, FREDERICK C. DANIELS and MRS. ABBY L. SMITH, L. M's., 200 00
Clinton. Cong. Ch. (addl.) $3, A bdl. of C., $8., 3 00
Colchester. Mrs. C. B McCall, 5 00
Colebrook. Cong. Ch. ($30 of which from Mrs. Jeremiah Bass to const. DEA. JOSEPH H. BASS, L. M.), 46 85
Durham. First Cong. Ch., 50 95
Fairfield. Mrs. S. Bulkley, 1 00
Farmington. First Cong. Ch. (of which $300 from Henry D. Hawley to const. JOHN W. KEELER, MISS JANE KEELER, and WM. DEXTER, L. M's., Mrs. Hannah Carlton $30 to const. FREEMAN CARLETON, L. M., Misses M. S. and I. Thompson $30 to const. MISS EMILY C. HAWLEY, L. M, Mrs. A. L. Sedgwick $15), 521 00
Guilford. Third Cong. Sab. Sch. $60 *for a Teacher* and to const. SAMUEL H. SEWARD, SUPT, L. M., Ladies Social Circle of 3rd Cong. Ch. and others b. of C., H. Benton, b. of C., 60 00
Hadlyme, Cong. Sab. Sch., 6 50
Hartford. Pearl Street Cong. Ch., 42 23
Harwinton. Miss Harriet Wilson, 5 00
Jewett City. H. T. Crosby, 2 00
Kent. Cong. Ch., 13 00
Mansfield. Cong. Ch., 9 50
Middletown. A. M. M., 50
Milford. A. Clark, 10 00
New Britain. South Ch., $50, Centre Ch. $51, M. and J. Kelsey $3, 104 00
New London. Mrs. T. A. J. Bolles $3, "A Friend" $1, 4 00
New Milford. Isaac Hine, 10 00
Phoenixville. Mrs. Chloe B. Smith, 10 00
Sprague. Ezra Bingham, 10 00
Talcottville. Cong. Ch. to const. M. W. HAYDEN, H. G TALCOTT, J. B. MAYNARD and SAML. T. AVERY, L. M's. 142 63
Terryville. Cong. Sab. Sch. $35, to const. RHODA S. HUNTER, L. M., C. R. Williams $10, 45 00

Washington. Mrs. Herman Hine $10, Others $25.50 to const. SAMUEL JAY NETTLETON, L. M., S. D. Platt $5, Fred. Frisbie $2, E. Calhoun, A. Calhoun and A. Smith $1 ea., 45 50
Waterbury. "Friends," by Miss C. A. Drake, 3 50
West Meriden. E. K. Breckenridge, 5 00
Willimantic. Cong. Ch. ($30 of which from Dea. J. E. Cushman to const. ELEAZER M. CUSHMAN, L. M.), 108 25
Willington. Cong. Ch., 15 00
Winsted. James J. Preston, 5 00
Woodbury. Judah Baldwin $70, C. J. Miner $1, Coll. by Miss Sarah M. Barnes $24, 95 00

RHODE ISLAND.

Providence. "A Friend," 50 00

NEW-YORK.

Albany. First Cong. Ch., 350 00
Alfred Centre. Mrs. Prof. Kenyon $5, Mrs. Prof. Allen $2, 7 00
Amber. Alanson Adams, 10 00
Arcade. Eld. C. C., 50
Avon Springs. Mary E. L. Henry, 10 00
Bath. Moses Dudley $15, Harvey Bushnell $13, Lydia Dudley $2, to const. MRS. ELLEN TUTTLE, L. M., 30 00
Beach Ridge. S. Hall, 1 00
Brooklyn. Lewis Tappan, $55.40, Lewis Edwards $10, Mrs. M. J. Gilbert $5, W. Halsey $2, 72 40
Brooklyn, E. D. N. Eng. Cong. S. S. *for a Teacher*, 50 00
Champlain. First Presb. Cong. Ch., 38 66
Chestertown. Rev. R. C. Clapp, 2 00
Colosse. Gates Miller, 10 00
Cortland Village. Martin Merrick, b. of apples,
Deansville. "L." 5 00
Dryden. Mrs. Aaron Foster, 10 00
Durham. Mrs. Hannah Ingraham, 1 50
East Pembroke. Darien Bapt. Ch., 10 00
East Wilson. Rev. H. Halsey $30 to const. MARY M. BULL, L. M., C. M. Clark $3, 33 00
Frankfort. Wm. Gates, 25 00
Franklin. BRYANT TAYLOR bal. to const. himself, L. M., 20 00
Gainesville. Cong. Ch., 4 00
Granby Centre. E. E. Bristol and Mrs. A. Bristol $5 ea., 10 00
Griffin's Mills. Dea. Henry Moore, 50 00
Groton. Rev. C. P. Owen and Wife, 6 00
Harford. Mrs. E. Norwood, 2 00
Hamilton. Dea. John Foote and Mrs. Cath. Hall $5 ea., 10 00
Hannibal. S. W. Brewster $20, *ack. last month incorrectly from Rev. J. N. Hubbard, Cal.*
Harpersville. Franklin R. Croffut, 25 00
Heuvelton. A. H. 50
Hunt's Hollow. Box of books and seeds, by R. A. Bennett,
Ithaca. Presb. Ch., *for a Teacher*, 102 50
Jewett. Presb. Ch., M. C. Coll., $17.60, Mrs. Mary Bailey $5, 22 60
Keeseville. Mrs. M. A. Higby $1, L. and K. H. 25c. ea. 1 50
Lancaster. Calvin Ely, 10 00
Le Roy. Mr. & Mrs. Wm. Calvert $10, Mrs. Sarah Covert and Dea. A. McEwen $4 ea., "A Friend" 25c., 20 25
Ludlowville. S. S. Todd, 5 00
Locust Valley. Mrs. S. Palmer, 5 00
Madison. M. R. Burnham $50, Ladies' Cent. Soc. of Cong. Ch. $13.30, 63 30
Marcellus. Alfred Rockwell $2,50, R. Knowles $2, G. K. 50c. 5 00
Nassau. Presb. Sab. Sch., 5 00
Newburgh. Mrs. Cynthia Corwin, 5 00
Newark. J. H. Reeves, 5 00
New York. A. E. Beach $1,500, Sab. Sch. Miss. Assn. of 13th St. Presb. Ch. $100, Dr. Thomas Ritter $25, Ch. of the Puritans, Mon. Col. $15, American Bible Soc., Grant of Bibles, $172.95, 1,640 00
Norwich. R. Jennison, 10 00
Nunda. Mrs. Mary Cosnett, 2 00
Otisco. Mrs. Olive S. Frisbie, 40 00
Penn Yan. Charles C. Sheppard, 50 00
Pierrepont. "A Friend," 1000 00
Rhinebeck. Dutch Ch., 28 00
Rochester. Rev. G, D. Pike *for a Teacher*, 15 00
Syracuse. Plymouth Ch. $250, Mrs. Dr. Maltby, deceased, by Ira H. Cobb, $25, 275 00
Spencerport. Sab. Sch., by Rev. G. D. Pike, 30 00
Taylor. Miss Nancy Wire, 5 25
Wassaic. H. B. S, Humphrey, 5 00
Winspear. Thos. Hutchinson and J. Berry, 2 00

NEW JERSEY.

Cress Kill. E. S. S., 75
Irvington. Miss Rhoda Underwood to const. MRS. CYRUS HOLMES and J. B. THRESHER, L. M's., 50 00
Jersey City. Mrs. Stevens, bdl. of C.
Newark. Dr. I. M. Ward $10, W. P. 50c., 10 50
Orange. Mrs. Anne Fowler, 2 00
Vineland. "A Friend," 20 00

PENNSYLVANIA.

Bakerstown. Sab. Sch., of Meth. Ch., 8 00
Frankfort Springs. Mrs. Margaret Torrence, 30 00
Meadville. W. F. Clark, 5 00
North East. B. F. Spooner and O. Selkregg $5 ea., 10 00
Schultzville. N. T. Childs $25, A. B. McKinstry $10, 35 00
Titusville. H. B. Balch, 1 00
Watterson's Ferry. Mrs. R. McCain $2, A. B. McCain $1, 3 00

VIRGINIA.

Fort Monroe. Mrs. D. V. Purrington, 1 00

ALABAMA.

Union Springs. Sab. Sch., 50

GEORGIA.

Savannah. Miss Drake's Night class, 8 75

OHIO.

Adam's Mills. Mrs. M. A. Smith, 1 00
Akron. H. A. Sparhawk, 1 00
Andover. "Friends," *for a Teacher*, $43, Sab. Sch., $6.25, by P.F. Marvin, 49 25
Ashland. ESTATE of R. J. Walcott, by W. Osborn, 125 00
Austinburgh. Freedmen's Aid Soc. ($35 of which from Myron Whiting,) *for a Teacher*, 50 00
Bazetta. I. H. Ingraham, 5 00
Bridge Creek. Harvey Gilbert for *Normal School*, 50 00
Bristolville. Lucretia Mayhew $5, "A Friend," $2, 7 00
Chatham. Juv. Miss. Soc., *for school at Andersonville, Ga.*, 28 00
Cleveland. "A Friend," *for Home M.*, 50 00
Columbus. A. D. L., 25
Delaware. N. W. Hodges, 3 00
Dover. D. L. Oviatt, *for Foreign M.*, 10 00
Elyria. E. D. Bacon, 2 00
Ironton. W. F. Willson, 5 00
Lindenville. Dea. E. Parker $2, Mrs. G. 50c., *for Foreign M.*, 2 50
Lodi. ESTATE Timothy Burr, by W. W. Prentice, Ex., 200 00
Millville. N. A. S. 25
Newark. "F. M.," 10 00
North Benton. John Hartzell, 5 00
Ricafield. N. K., 50
Ripley. Wm. McNishie, 1 00
Savannah. J. A. Patterson, 1 00
Senecaville. Wesleyan M. Sab. Sch., 10 70
South Ridge. Mrs. U. Haviland $1, Mrs. A. A. 50c., 1 50
Warrensville. Mrs. Mary Walkden, 1 00
West Farmington. R. Page, 1 00

INDIANA.

Boonville. Moses Chase, 20 00
Evansville. E. E. Johnson, 5 00
Liber. Coll., by D. Hays, 9 10
Greensburgh. Mrs. C. S. Luther, 2 00
Union City. Mrs. Clara R. Commons, 10 00

ILLINOIS.

Albion. Cong.Coll.,Trinity Ch., $57.70, Individuals $3, to const. Mrs. MARTHA SKHAVINGTON and ALPHEUS RUDE, L. M's., 60 70
Aurora. N. L. Janes, 50 00
Bloomington. ESTATE of Margaret Depew. (bal.), by H. Richardson, Ex., 210 00
Farm Ridge. Rev. J. P. Hiester & family, 6 10
Geneseo. Joseph Tillson $10, Rev. M. N. Miles $10, 20 00
Hoyleton. Cong. Ch., 9 00
Lyndon. Amelia P. Millikan, 10 00
Metamora. Parker Morse, 5 00
Warrenville. Mrs. P. B., 50

MICHIGAN.

Brighton. J. D. McLaulin, 2 00
Dotroit. Ref. Home Soc. $240, *for Teachers*, "A Friend," 50c., 240 50
Sandstone. Wesl. Meth. S. S. of Dist. No. 2, 13 50

IOWA.

Avoca. J. W. Vail, 2 00
Glasgow. Mrs. Polly Sheldon, 1 00
Tabor. Cong. Ch., 10 00

KANSAS.

Osawatomie. Cong. Ch., 12 00

CALIFORNIA.

San Francisco. Second Cong. Ch. $21, Third Bapt. Sab. Sch. $10.10, African Meth. Sab. Sch. $3.50; *San Jose.* African Meth. Zion Ch. $15.50, J. J. Owen $3,75, S. A. Clark $1; *San Mateo.* Mrs. W. F. Babcock and Mrs. A. Hayward $2.50 ea., Mrs. E. Taylor $1.50, Rev. A. M. Goodenough $1; *Redwood City.* Rev. R. B. Snowden $1; *Santa Cruz.* Rev. C. G. Ames $2, Capt. A. Brown $1.50; *Pescarado.* Friends $7.20, *Santa Clara.* Mrs. J. P. Pierce $20, Others $19.95, Premium on Gold $79.38, Collected by Miss Delia M. Day. 275 38
Colorado City. Samuel Slick, 5 00

CANADA WEST.

Seneca. W. Baldwin, 7 20

ENGLAND.

Birmingham. Ladies' Negro's Friend Soc., by Ann Mary Goodrick, 69 07

WEST INDIES.

Jamaica. Chesterfield Mission Ch. $90.90, Brainerd $48.10, Eliot School $42.80, Brandon Hill $40, Providence $17.50, by Rev. S. B. Wilson, 239 30

——— Received from unknown sources 10 barrels, 7 boxes and 4 packages of C.

Received by the A.M.A. and W.F.A.C., Cinn., O.

($2.691.21)

OHIO.

Amherst. Freedmen's Soc., 24 45
Ashland. Coll., 66 95
Ashtabula. Freedmen's Soc., 150 00
Berlin Heights. Cong. Sab. Sch., 20 00
Bloomingburg. John Parker and Mrs. Rachel Myers $20 ea., Geo. Stewart $15, J. M. Edwards $10, Alex. Manary $7. Wm. R. Steele, James Manary James Still, D. E. Bois, L. Dyer and J. Jefferson $5 ea., Colored People $3, Others $5, *for a Teacher*, Presb. Ch. $6, 116 00
Brighton. Cong. Ch., 14 40
Camden. Bapt. Ch., 3 55
Chagrin Falls. Coll., 11 33
Cleveland. J. J. Low, 10 00
Cuyahoga Falls. Cong. Ch., 22 95
Felicity. Dr Gibson $5, J. W. Robb $2, J. Hoover $2, L. Miller and J. C. Hoover $1 ea., Others $1.75, 12 75
Gallion. Lutheran Ch., 12 00
Greenfield. Alex. Beaty $25, W. L. Ghormley, John Simison, P. Ervine and W. W. Caldwell $10 ea., D. L. Smart, G. V. Wright, W. Smith, J. Templeton, R. B. Templeton, Dr. G. L. Wilson $5 ea., W. Devos and P. McWilliams $3 ea., Mrs. M. Munn, Ellen Lyle and Mrs. Smith $2 ea., 5 Individuals $1 ea., Cash 25c., Robert Adams $15, Saml. Douglas $10, Jos. Luneback, H. G. Mead, Mrs. Jane Bonner, Mrs. E. McElroy, Wm. Bush, J. H. Sellers, J. Collier and C. Templeton $5 ea., Others $26.87, 204 12
Huntington. Cong. Ch. $10.50, Wesl. Meth. Ch. $5.25 Bapt. Ch. $3.35, M. E. Ch. $2.05, Others $4. 25 15
Kinsman. Cong Ch., 60 00
Lebanon. A. Holbrook and family, 5 00
Oberlin. First Cong. Ch. Coll. $54.45, J. S. McClelland and Prof. C. G. Finney $20 ea., J. W. Merrill $18, Pres. J. H. Fairchild, J. M. Johnson, Loring Herick, Dea. A. Beecher, E. G. Goodrich, E. W. Andrews, Jona. Jewell, Dr. S. T. Siddell and P. Hamilton $10 ea., H. Viets, T. Montgomery, E. Follett, Mrs. E. Chapman, Fay Hopkins, Prof. J. Morgan, H. Hubbard, Miss L. A. Waters, T. J. Keep, Prof. Cowles, Prof. C. H. Churchill, Prof. J. M. Ellis, W. P. Harris, Mrs. Bardwell, J. O. Bardwell, Prof. E. N. Bartlett, Mrs. L. M. Boise, Prof. J. Dascomb, Mrs. E. H. Fairchild, Prof. J. Smith and Dr. H. Johnson $5 ea., W. Cortle $4, R. Stone, Dr. D. Allen, Rev. Geo. Clark, O. N. Brown, Mrs. J. A. Newton, W. Baily, Mrs. C. C. Wheat, J. Brown, E. G. Bunnell and G. W. Wells $3 ea., H. O. Swift, John Smith, John Clark, Lydia Townsend, D. O. Waters, C. T. Rogers, A. E. Jackson, John Hugh, H. M. Platt, H. M. Pease and S. Sedgewick $2 ea., 30 Individuals $1 ea., Others $12.36, "A Friend," for *Mendi M.* $2, 405 81
Newark. Welsh Cong. Ch. $42.28 to const. REV. DAVID PRICE, L. M., Welsh Cal. Meth. Ch. $34.80 to const. REV. EDWARD F. EVANS, L. M., "Friends," $30 to const. REV. DANIEL TENNY, L.M., African Meth. E. Ch. $7.10, Others $54.50 168 68
Newbury. Cong. Ch., 6 60
Pittsfield. " 15 08
Plymouth. First Presb. Ch, $24.66, Cong. Ch. $10, E. Bevier $5, Saml. Turner, W. J. Bevier and C. Bevier $2 ea., 4 Individuals $1 ea., 49 66
Rochester. Coll's., 1 50
Shilo. Nicholas Ziegler $5, 7 Individuals $1 ea., Others $1.50, 13 50
South Salem. S. C. Latta, W. Brown and Robt. Wilson $10 ea., Students Salem Academy $9.80, D. Pricer and Wife $6, I. Evans, H. Clyne, D. S. Coyner, D. T. Brown, Rev. A. Young, S. J. Parrott, D. Remick, Jas. Clouser, H. Parrott, J. A. Wallace, Jos. Vandeman and L. Pricer $5 ea., Others $35, for *a Teacher*, 140 80
University Heights. Coll., 22 00
Washington. J. L. Vandeman, H. B. Maynard, K. Milliken, Rev. N. Jones and J. Hopkins $5 ea., Others $25, 50 00
Wayne. Cong. Ch., 92 05
Wellington. Cong. Ch. $102.55, L. Sprague $5, Cash 50c., 108 05

MICHIGAN.

Corunna. Union Coll., 3 28
Fentonville. Presb. Ch., 9 89

Franklin. Cong. Ch., for *a Teacher*, 65 00
Hartland. L. Bishop, 2 00
Howell. Chas. Clark $5.50, Mr. McPherson, J. B. Shillbeck, M. B. Wilcox and B. W. Cardwell $5 ea., Z. M. Drew $3, E. F. Gay, E. P. Gregory, J. W. Fray, W. K. Sexton, A. McPherson, H. H. Mills and Wm. Huntington $2 ea., 20 Individuals $1 ea., Others $4, 66 50
Jackson. Cong. Ch. $38, Dr. McNaughten $25, Mrs. McNaughten $10, Thos. McGee and Mr. Oliver $5 ea., R. McNaughten $1, 84 00
Litchfield. G. T. Robards and Wm. Savage $25 ea., C. E. Murray $15, S. Kanneff $10, H. Egleston, T. Egleston, W. A. Savage, Wm. Smith, C. W. Betts, T. C. Mead and T. Gilbert $10 ea., C. Bushnell, T. Whitcomb, A. C. Youst, L. B. Woodward, W. C. Austin, G. Stoddard, E. A. Parker and M. P. Herring $5 ea., H. B. Wood, T. E. Terrill and M. Rosabacker $3 ea., H. McElwain, T. Wilson, V. Murdock, W. Bunday and J. M. Valentine $2 ea., 16 Indivduals $1 ea., 220 00
Lodi. Contribution for *Teachers*, 350 00
Oceola. Edwin Bachelor and A. Bachelor $5 ea., C. Bachelor, B. F. Bachelor and S. Bachelor $2 ea., Mrs. M. C. Crittendon and Mrs. F. Adams $1 ea., 18 00
Owassa. Cash, 50
Ransom. To const. S. B. BROWN, L. M., 30 00
Vernon. Cong. Ch., 9 75

In our published receipts for June the following corrections should be made: Columbus, O. for Mrs. C. W. Lord read Mrs. Elizabeth W. Lord; for R. Bartlett read Ruth C. Bartlett; for E. N. Olds read C. N. Olds; for Dr. S. Goodrich read Dr. L. Goodrich; for Heaton & Bancroft read Kelton & Bancroft; for R. E. D. Morris read Rev. R. D. Morris.

We would urge upon Agents and others sending remittances to be careful in writing names of persons and places.

Received at the Chicago Office.

($3,125.85)

ILLINOIS.

Aurora. N. E. Cong. Ch. $35.50 and b. of C., $50, 35 50
Avon. Cong. Ch., 27 55
Blue Island. Rev. L. Foster and Wife, 200 00
Byron. Cong. Ch., 37 50
Chicago. Nathaniel Norton $100, First Cong. Ch. (add'l.) $1, Miss H. A. S. 50c., 101 50
Carroll Co. "Friends of Freedmen," 130 45
Chandlerville. D. S. Freckleton and others, 7 00
Concord. Cong. Ch., 40 00
Danby. J. N. Nind, 5 00
Dover. Cong. Ch. $28 and b. of C., $80, 28 00
Elgin. " 37 50
Fremont. " 31 50
Galesburgh. First Ch. of Christ, 33 00
Galva. Cong. Ch. (addl.) $2 and b. of C., $45, 2 00
Granville. " 35 00
Jacksonville. Mrs. E. Ayer b. of C., $150, Cong. Ch. b. of C., $70, 220 00
Lawn Ridge. Cong. Ch., 25 00
La Salle. " 42 00
Lee Centre. " 84 85
Mendon. " 108 00
Morrison. " 52 00
Neponset. " 21 50
Pecatonica. " 5 00
Polo. " 182 15
Providence. " $47.25 and b. of C, $45, Cong. Sab. Sch. b. of seeds $25, Mrs. B. 75c., 48 00
Roseville. Cong. Ch., 5 00
Sterling. " (addl.) 3 00
Toulon. " 12 00
Udina. " 21 50
Urbana. "Friends," b. of C., $50,
Viola. Rev. E. L. Penoyer. 5 00
Winnebago. Cong. Ch., 26 45

WISCONSIN.

Appleton. Cong. Ch., 5 00
Beaver Dam. " $8, C. Howard $2, 10 00
Beloit. First " 10 00
Bethania. Welsh C. M. Ch., 8 38
Bethesda. " " 20 45
Bloomfield. Sab. Sch., 5 00
Boscobell. Cong. Ch. and other friends, 7 25
Caledonia. Welsh C. M. Ch., 3 00
Cambria. " " 68 00
Carmel. " " 22 85
Engedi. " " 59 92
Jerusalem. " " 41 91
Johnstown. " " 37 00
Lake Emily. " " 70 85
Mauston. Cong. Ch. and other friends, 15 70
Milwaukee. Spring Street Cong. Ch. 52 61
Monroe. Cong. Ch., 5 00
Pleasant Hill. Presb. Ch., 3 00
Proscairon. Welsh. C. M. Ch., 77 34
Ripon. Isaac Cooper, 3 00
Rock Hill. Welsh C. M. Ch., 24 76
Salem. " " 7 39
Sheboygan Falls. Cong. Ch., 19 25
Sion. Welsh C. M. Ch., 27 50
Soar. " " 7 24
Waukesha. Jerusalem Welsh C. M. Ch., 11 89
Wauwatosa, Cong. Ch., 30 00
Whitewater. " " 20 00

MICHIGAN.

Ada. Cong. Ch. $30 to const. H. HOWELL, L. M., Bapt. and Meth. Ch's. $11, James C. Martin $5, 46 00
Allegan. Union Coll., 20 00
Augusta. A. Kent and L. A. Beadel $5 ea., 10 00
Benton Harbor. Cong. Ch., 35 00
Coopersville. " 14 25
Eastmanville. " 14 00
Grattan & Oakfield. Baptists and others, 44 00
Lawrence. Cong. Soc., 7 00
Lowell. Cong. Ch., 67 05
Manistee. " 6 00
Niles. Mrs. H. C. T. 50
Otsego. Union Coll., 2 00
Paw Paw. Presb. Soc.. 14 28
Saugatuck. Cong. Ch., 37 50
St. Joseph. Cong. Soc. and others, 56 00
Sturgis. Baptists and Presbyterians, 109 42
Vergennes. Baptists and Methodists $76, Mrs. Krum $5, 81 00
Victor. Cong. and Methodists, 8 50
White Pigeon. Presb. Soc., 17 00

IOWA.

Anamosa. Cong. Soc. and others, 32 75
Buffalo Grove. Cong. Ch. and others, 5 00
Cass Centre. " 16 00
Cedar Rapids. Union Coll., 60 00
Dubuque. Cong. Sab. Sch. $34.91, "Friend," b. of Hats, $5, 34 91
Granville. Dea. —— SHERMAN to const. himself, L. M., 30 00
Illyria. Hon. R. A. RICHARDSON, to const. himself L. M. 30 00
Lima. Cong. Ch. (addl.) 1 50
Marion. Union Coll., 51 15
Marshalltown. " 48 15
Toledo. Cong. Ch., 14 50
Yankee Settlement. Cong. Ch. 11 25

MISSOURI.

Hannibal. Cong. Ch., 30 00

KANSAS.

Leavenworth. Cong. Ch., 25 00

MISSISSIPPI.

—— Tuition from Schools $68.90, Dona- Donation $10, by Rev. J. P. Bardwell, 78 90

Total, $20.780.18

W. E. WHITING,
Asst. Treas.